

CATHOLIC *Interracialist*



WITHOUT INTERRACIAL JUSTICE SOCIAL JUSTICE WILL FAIL

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66

10 Cents

Views of the Month

Col. Davis Heads Fighter Planes

WASHINGTON, D. C.—Col. B. O. Davis, Jr., is now the ranking officer in the fighter plane branch of the U. S. Air Force. It is his duty to recommend the allocation and distribution of available U. S. fighter aircraft for deployment all over the world for the best protection of American interests and commitments.

Col. Davis is the son of Gen. B. O. Davis, Sr., who retired recently after attaining the highest military rank ever held by a Negro in the United States.

19 Killed in Jim Crow Car Crash

WOODSTOCK, ALA.—19 Negroes riding in the "Mississippi," jim-crow coach of the northbound Southerner, were killed recently when the Crescent ploughed head-on into the Southerner. The Mississippi, which is a combination baggage car and passenger coach next to the engine, was telescoped into the following passenger coach which was practically empty.

One of the dead was Mrs. Dollie T. Rogers, a teacher in Parker High School. Her husband, Manning S. Rogers, Sr., is employed at the Tuskegee Veterans' Hospital. She was returning from visiting her daughter who is a student at Jackson College in Mississippi. Her son, Manning Rogers, Jr., is a paratrooper stationed in Kentucky.

The U. S. Supreme Court two years ago outlawed segregation in interstate travel. Negroes pay first-class fares, even though riding in jim-crow cars. These cars are not air-conditioned and have less comfortable seats.

Alton Bans School Segregation

ALTON, ILL.—Segregation in the public elementary schools here will disappear in January, 1952, for the first time in 55 years as a result of an intensive campaign by the National Association for the Advancement of Colored People.

Whites Protest Negro G.I. Exclusion

PORTLAND, ORE. — Several white patrons walked out of the Porky Pig Restaurant here recently when the manager refused service to two colored soldiers, Sgt. Frank Tillie and Sgt. Walter Carter of the 35th Engineers. Only two or three patrons were left in the restaurant.

Sgt. Tillie said, "I believe the only reason they stayed was because they were in the middle of their breakfast."

Colored Committee Woman Elected

SPRINGFIELD, MASS. — Mrs. Esther N. McDowell was the first Negro to be elected to the Springfield School Committee. She received the highest vote of any candidate, 24,297 votes. There are only half that number of Negroes in the city.

Negro Stars in Grand Opera

NEW YORK, N. Y.—Lawrence Winters recently sang the title role of Verdi's "Rigoletto" with the New York City Opera Company, the first time a Negro has sung the part. He wore white make-up.

Janet Collins made her debut as the first regular Negro member of the Metropolitan Opera Company ballet at the opening opera of the season, Verdi's "Aida". There were also 13 Negroes in the chorus and several other Negroes on stage.

F.B.I. Views Sheriff's Slaying of Negro

TAVARES, FLA.—The Federal Bureau of Investigation is inquiring into the recent slaying of Samuel Shepherd and the wounding of Walter Irvin by Sheriff Willis McCall of Lake County, Florida, on the eve of a retrial ordered for Shepherd and Irvin by the U. S. Supreme Court.

Dr. Tobias Defends U.S.A.

PARIS, FRANCE—Dr. Channing H. Tobias, U. S. alternate delegate to the United Nations, crossed verbal swords with Soviet Foreign Minister Vishinsky recently on the race question in the United States. Vishinsky referred to the slaying of a Negro prisoner by a Florida sheriff. Dr. Tobias said that Negroes were making substantial progress toward full equality despite occasional lynchings, discrimination and segregation.

"We prefer to take our chances in a democracy," said Dr. Tobias, "If there had been such an incident in Mr. Vishinsky's country, there would have been no free channels through which the incident could have been made public... We do not deny the seriousness of the offense but such incidents occur in defiance of the law, not by order of the law. We prefer not to be reminded of such offenses by a country such as Mr. Vishinsky's which practices slave labor, deportations, and political executions."

India Resents U. S. A. Race Hate

By S. R. Mohan Das
Labor Leader in Bombay, India

ALMOST EVERY American who visits India to study and understand this country is sure to be asked one definite question: "What about the Negroes and lynchings in the United States?" On the answer to this question depends the success or failure of the American visitor in his efforts to build friendship with Indians.

The psychological implications involved in the question, the mental set-up of the questioner and the questioned, will assist us in analyzing the factors of the colored race's problem in the U. S. A. as it appears to Indians.

The fundamental consciousness is not that of RACE, but of COLOR. A colored American visiting India will not be looked upon as an American but as a colored man. Only next, the RACE consciousness, and lastly his nationality. Similarly, an American or Russian, German, Italian or Englishman is commonly and collectively looked upon simply as a WHITE MAN first and foremost.

Wise Men Seeking Christ

We have
seen his star
in the
East



Elie Gasperetti

Indian Emotional Reaction

Since the question of the color of the skin affects everyone individually, personally and therefore intimately, it evokes a definite and concrete reaction in every individual. It is therefore inevitable that the question of colored people in the United States should be treated emotionally in an India which consists entirely of colored people, rather than objectively or rationally. The individual ego is involved in any reaction to the problem of colored races.

The color question in association with race is, therefore, very diligently exploited by different ideologies for their own ends. The Communists particularly have demonstrated in Asia how devastatingly this question could be exploited in creating a sense of hate which is so essential to these materialistic imperialists in their diabolical designs of destruction of the spirit and soul of man. Similarly, other

(Continued on Page 4)

Colored Students Fit Into 'White' College

By Sister Mariella Gable, O.S.B.
College of St. Benedict, St. Joseph, Minnesota

I AM SITTING in the library at the College of St. Benedict. At my right are four students from China, fragile and lovely as newly-opened flowers. At a far table I see one of our two Indian students, and near them are two girls from Japan. Their tailored uniforms indicate that they will soon receive the habit of St. Benedict. At my left are two Negroes; one of them black as ebony seems to be the center of attention at a table surrounded by white girls. In our small college of 230 students these ten girls from other than the white race indicate our belief that all men are one in Christ.

But this is especially the story of our thirteen years with Negro students. Our first two colored girls enrolled in the fall of 1938. Those were great days. Peter Maurin and Dorothy Day had concretized in the Catholic Worker the Christian love for one's neighbor; the Baroness de Hueck had founded Friendship House for justice to our black brothers in Christ.

Bliss was it in that dawn to be alive,

But to be young was very heaven.

These radical Catholic leaders all came and spoke at St. Benedict's. They sowed good seed. Early harvest came in the summer of 1938 when two students, Betty Schneider (now director of all the Friendship Houses in the United States) and Jo Zehnle went to Harlem for the summer to assist the Baroness in her apostolate for the Negroes. It was these two students who wrote to the Dean announcing that they would bring two colored girls back with them to attend St. Benedict's. Said they: "You have taught us the doctrine of the Mystical Body; now

show us that you meant what you said."

THE DEAN and faculty members were all very happy to receive the colored girls. The students accepted them as if color did not matter at all. The mother of one student ruffled her feathers in indignation and announced that she would take her dear Betty out of this black-infested college and send her to the state university. That was a big laugh, because the state university had for decades welcomed Negroes, and there if anywhere her daughter would associate with them. We refrained from pointing out to her the absurdity of her threat; she made no move to take her daughter out of college.

Within a month after the arrival of our first Negroes, a

chapter of our Alumnae Association became articulate in its objection. They feared for the prestige of the college. It was then that we realized how deeply at fault we had been during the long decades when the college had never fully explored the full implications of the Negro problem. Their letter represented not a failure on their part but on ours. We answered them with patience and very gently, explaining the doctrine of the Mystical Body and sharing with them the great joy felt here by both students and faculty in this opportunity to live by so beautiful an ideal. They offered no further formal protest.

In the last thirteen years, therefore, we have always had Negro students—all except during

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CATHOLIC INTERRACIALIST

Formerly Harlem Friendship House News

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Mrs. Roosevelt and Immortality

MRS. ROOSEVELT will make a very good chairman of the Human Relations Committee of the United Nations in spite of the fact that she admits that she is not sure the soul is immortal. We feel that it is unfortunate that she is consulted in matters of religion by many lost sheep. But she has tried to live in the traditional manner of a Christian lady without the many helps which the complete faith would give her. She may be living on what Renan calls "the perfume of an empty vase." But she puts the rest of us to shame in her acknowledgement of the brotherhood of man. She received colored people in her home, even when that was the White House, though she was exposed continually to bitter personal ridicule and her husband to political losses. She has helped many good institutions (including Friendship House). She has worked for better living and working conditions.

The saints would probably understand her. In her kindness to the poor she is much like St. Elizabeth of Hungary. In her courtesy to the oppressed she is in the traditions of St. Louis of France and St. Vincent de Paul. She would understand St. Peter Claver's love of the captured Negroes in the horrible slave ships more than many of us who would not think of visiting a coal mine or a slum as she has done.

We who have the complete faith of the saints, do we really act as if we believed that at the Last Judgment we will arise with billions of men of all colors and creeds to be judged by the God who commanded in the thunders of Mt. Sinai, "Thou shalt love thy neighbor as thyself." We hope that on that terrible day we will have as much to show for the many graces we have received as Mrs. Roosevelt for hers, which may possibly be fewer.

People, Not Time, Can Act

MORE THAN TIME was needed to bring about the many improvements in the status of the American Negro achieved in 1951. Integration of the armed forces was extended throughout the army. To bring this about, many unknown Negroes suffered for protesting segregation and discrimination. The National Association for the Advancement of Colored People and Negro newspapers spent large sums from their meager resources to send investigators to our far-flung armies to get facts as to how President Truman's integration order was being disobeyed to the disgrace of our country abroad. Then things changed.

Graduate schools opened to Negroes in the South. Courts have ordered southern states to equalize their schools for Negroes. Segregation in all schools is tottering. Great credit for these steps forward is due to the NAACP's patient, legal fight and the courage of southern Negroes who appeared in court in defiance of the white community. The archbishops of Washington, D. C., and St. Louis, Missouri, deserve credit for voluntarily opening Catholic schools to both races before the public schools.

In federal government service, white and colored Americans work side by side, even in the South. Presidents Roosevelt and Truman both suffered insults and loss of votes because of this. But they have given colored Americans justice, as well as a concrete recognition of their continued loyalty.

Negroes are voting in large numbers in many southern states. The returning GI's, who had become accustomed to risking their lives, were a big help in this. They went out to vote in spite of threats, violence and even the knowledge of sure death which awaited them. We know priests in the South who formed clubs to train colored citizens for the tests required to vote. These clubs saved money for the accumulated poll tax which was demanded and they went together to the polls. The priests who formed these clubs required great courage to be such good shepherds because they were unpopular enough as Catholics. But the vote will bring better treatment of the Negroes. The men who won it are in the heroic American tradition of Patrick Henry. They live the meaning of his words which we so lightly parrot, "Give me liberty or give me death!"

White and colored Americans must continue this fight for justice, not only in the racial field but in labor, housing and government. In a fight we have to remember that we must suffer wounds as well as give them. There are the tiny wounds of forcing ourselves to write letters protesting injustice or to help at meetings or to give to organizations who are working for justice. Little wounds are the epithets, "Do-gooder!" "Crackpot!", or worse. More painful wounds are evictions (One of the witnesses before the federal grand jury investigating Cicero was evicted from his home recently.) Some fighters for justice may have to suffer death like the two Negroes who were trying to vote in Opelousas, Louisiana. But if we are cowards we can be ruled by bullies, even though we outnumber them. Time will not help.

AROUND FRIENDSHIP

BLESSED MARTIN FRIENDSHIP HOUSE

21 N.E. Broadway
Portland, Oregon

Students Boycott Biased Restaurants

GOOD NEWS! Our staff has increased by one. Pat Delehanty has joined us from Chicago Friendship House. It's great to have three at table and rosary. It's quite a lift in singing Compline. Those who have heard Ellen and me sing can probably imagine the ludicrous situations which develop with Ellen's high-pitched voice and my low one. Pat is no Lily Pons but she adds volume and a lot of love. We have also had the good fortune of having Bob Tilden with us as a visiting volunteer. Bob was formerly with the Catholic Worker in New York and has been a wonderful help.

Our fine Monday night speakers have given us a diversity of subjects. Fr. James Mosely started off on "Blessed Martin de Porres," telling of the rapid growth of devotion to this colored lay brother from Peru. He pointed out the great influence that our beloved patron is exerting wherever Catholics are engaged in the fight for social justice.

Mr. Kenyon Taylor, president of the student body at Reed College, gave a talk entitled, "Fair Rose Makes for Fair Play." Mr. Taylor told us of action being taken by the Interracial Council, which consists of representatives of the student bodies of the nine colleges and universities in the Portland area, to reduce discrimination in places of business which offer public accommodation. The students are asking the proprietors of restaurants and soda fountains to display a decal in their windows which shows a large rose (symbol of Portland) and states underneath it that the establishment does not discriminate against race, color or creed. In cases where the proprietors refuse to display the rose, the student bodies of the schools are informed and students asked not to patronize these establishments. This constructive program has aroused considerable interest in Portland.

Another speaker was Mr. Lee F. Rardin, a member of our parish and also of the executive board of AFL Local 555. He spoke on "The Workings of Your Labor Union." Mr. Rardin pointed out, very forcefully, the obligation which all Christians have, to join labor unions, and to participate in the management of them.

On November 24th, Ellen and

I had the honor of being invited to spend the week-end as guests at the Benedictine Abbey at Mt. Angel and to speak to the student body of the seminary there. These splendid young men who are our future priests were so enthusiastic and full of questions that we found we had talked for two and one half hours and they still weren't ready to quit. What a privilege it was to speak to these young men about the tremendous need for a constant correlation between the work of the priest and of the layman in attempting to solve the great problems of today. We told them of the constant need that we in the Lay Apostolate have for the spiritual guidance and inspiration which only they can give. It seems so important that all of us, both priest and laymen, understand how completely dependent we are on one another. We, the laymen, turn to our priests and bishops for the message of the gospels and the teaching of the Church. And they, the priests, turn to us to accomplish the great task of carrying Christ into the market-place. Where would any of us be without one another? Paul Blanshard and his kind, notwithstanding, it is easy for us to see the great wisdom and purpose with which Our Lord established the hierarchy of our Holy Church: each with his own part to play; his own responsibilities and privileges; all depending one on the other as we press forward in the great mission of the Church to complete the Mystical Body of Christ and satisfy the Divine Will of God. How sadly mistaken are those among the laity who take it upon themselves, in the name of contributing new intellectual growth to the Church to criticize the Bishops in their God-given exercise of authority and in their capacity as the teaching voice of the Church! How far from the truth are those priests who dismiss the Lay Apostolate as "crack-pots" or "radicals" and deny to a huge part of the laity its normal function in His Mystical Body! As Pius XI so wisely said "The Lay Apostolate is an extension of the hierarchy of the Church." Let us pray that soon men everywhere, priest and lay, will take up their full share of our common apostolate.

by Wayne Keith

TO HONOR OUR LITTLE KING

I wish to contribute \$5 or.....to help the work of Friendship House in promoting the justice and charity of Christ. \$..... is for a subscription to the Catholic Interracialist. (\$1 a year)

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CHICAGO FRIENDSHIP

4233 So. Indiana Ave.
Chicago 15, Ill.

Colored Priest Speaks at FH

"O LORD, stir up our hearts!" we've prayed as we gathered around the Advent wreath in Teevy's kitchen each evening. And, as the month of December unfolded, we found that the Lord had given us a full, hectic yet joyous Advent to prepare for His coming.

One of our causes for joy was our ninth annual Open House on December 9. It was the usual big reunion — hundreds of our friends, old and new, were with us to celebrate Friendship

House's 10th anniversary. Father R. J. Negro priest, Chicago archbishop. The club and Angels' churches provided. December events, racial workers in Dec. 1. assistant

Staffworkers in Hospitals

MARGARET NICHOLSON, formerly mother at Harlem Friendship House, water Memorial Hospital, Welfare Island. She's been laid up with arthritis for over a year. You'll remember her with cards, visits, still a very important part of Friendship House's many sufferings for the coming of the Lord into the hearts of all prejudiced Americans. Dorothy Ellis, also of Harlem Friendship House, at St. Joseph's Hospital in the Bronx since she is very ill and we hope you'll remember a grand person.

FRIENDSHIP HOUSE OF
34 West 135th Street
New York, N. Y.

Christmas Dinner Served to Homeless

AT CHRISTMAS, Christ is born in us. A short sentence but what a staggering thought if we meditate upon it!

"In Him we live and move and have our being," or we can also say:

Christ is born in us,
Christ works in us,
Christ loves in us, and even
Christ dies in us.
Our lives then as Christians are sacramental.

Caryll Houselander speaks of the rhythm of the liturgical year as a "natural expression of man's life in Christ."

When you read this, Christmas will be here—but as I write today we have just begun the new Church year. The Church has just begun to cry "Make straight the way of the Lord," "He cometh," "Lift up your hearts for your redemption is at hand"; and we have begun to plead longingly "O Lord, stir up Thy power and come."

We have our Advent wreath with its four candles in Madonna Flat. Sometimes a bit of wax drips on an unsuspecting person at the dinner table (usually a visitor—as the staff are too wise to sit directly under the wreath!)

WE HAD A VERY unusual Monday night program the first week in Advent. Allen Crite, well-known artist, has done some very fine work illustrating Negro spirituals. He has portrayed the life of Christ in black and white against a modern background (which looks to a fellow Bostonian like Mr. Crite's native city) with such spirituals as "Go Tell It On The

Mountain. When The Father Du...ed with th...and showe...at the Cor...Doctrine. pressed a...to teach...Another gram will Ignatius of Bomba...tary to th...bay. Fath...speak on...India and...towards t...this coun...There s...terious ac...these day...and all t...heard th...about play...expect to...with a Ch...It make...say "No"...have to t...people wh...for a Chri...be able...away over...baskets t...ourselves...dinner to...less men...hard to...sorry" to...in need...them with...Let us...this Chris...birth of...and the a...in His gra

FRIENDSHIP HOUSES

FRIENDSHIP HOUSE

So. Indiana Ave.
Chicago 15, Ill.

Books at FH

House's nine years in Chicago. Father Rollins Lambert, the first Negro priest ordained in the Chicago archdiocese, was our speaker. The children from our youth club and the choir of Holy Angels' Church — one of the churches in our community — provided music.

December was full of other events, too. We had an interracial workshop for college students in the Chicago area on Dec. 1. Fr. J. J. McDonough, assistant chaplain of Catholic

Hospitals

SON, formerly our wonderful house- Friendship House, is still at Gold- cal, Welfare Island, New York City. arthritis for over two years. We hope with cards, visits, and prayers. She's part of Friendship House, offering up the coming of the charity of Christ prejudiced Americans.

of Harlem Friendship House, has been l in the Bronx since last Christmas. hope you'll remember her also. She's

HOUSE OF HARLEM

West 135th Street
New York, N. Y.

Served to Homeless

Mountain" and "Were you There When They Crucified My Lord?" Father Dugan was very impressed with these drawings on slides and showed them to some people at the Confraternity of Christian Doctrine. They, too, were impressed and want to use them to teach the liturgy.

Another Monday night program will be a talk by Father Ignatius d'Souza, S. J. a native of Bombay and former secretary to the archbishop of Bombay. Father d'Souza is going to speak on the caste system in India and the reaction in India towards the race situation in this country.

There seems to be much mysterious activity in the club room these days. Flossie and Clare and all the children are overheard these days whispering about plays and costumes—so we expect to be entertained soon with a Christmas play.

It makes the heart ache to say "No" these days—but we have to turn away some of the people who are coming in to ask for a Christmas basket. We will be able, as last year, to give away over a hundred Christmas baskets to needy families, and ourselves serve in our library dinner to over a hundred homeless men and women. But it is hard to have to say "We're sorry" to many others equally in need, yet we have to face them with empty hands.

Let us pray for one another this Christmas day, for the birth of Christ in our hearts, and the awakening of all men in His grace.

by Nancy Cook

ST. PETER CLAVER CENTER

814 7th St. S.W.
Washington 4, D. C.

FH Works With Quakers

FROM THE TIME we bought our first ton of coal we had trouble with the furnace "and bleak December's winds ensuin' baeth snell and keen." We roasted upstairs and froze downstairs and sometimes the fire would go out and we froze all over. Everybody tried but nobody could fix it. The first ton disappeared and still we ate our meals with stiff fingers and chattering teeth. In desperation we decided to get PAID HELP so we called on the gentleman who had fixed our plumbing at cost and asked him

students at the University of Chicago; Dave McNamara, past president of Loyola University's Interracial Club; and Valerie (Mrs. William) Hill, professor at Roosevelt College; were speakers. It was a day of discussion and study of problems of interracial justice and how students might work in their schools. Pray that the seeds these students are planting may bear fruit.

FR. GERALD VANN, the noted English Dominican, visited us Dec. 6 to speak on "Spirituality for Laymen." On third Sunday we had a day of recollection, given by Fr. Jean Marie Jammes. We were guests of Holy Name of Mary parish and had a full day of silence and meditation to continue our preparation for the feast of Christmas.

So our monthly programs go along from day to day with many plans and much work—but sometimes with little evidence that we are "getting anywhere." It was a lovely gift from the Lord to see some evidences of the flowering of three religious vocations in which Friendship House may have played some little part. Lorraine Schepker, who has been a staff worker since April, is joining the contemplative order of Passionist Sisters in Covington, Ky. Chet Zakac, a visiting volunteer a year ago, has just entered the Benedictine community at Mt. Saviour Abbey in Elmira, N. Y.—a new foundation for strict observance of the rule. Pete Schillaci, one of our most faithful volunteers who did such a fine job with our Teenagers, is now Brother Anthony at the Dominican Seminary in Winona, Minn. May God give them many years in His service!

by Mary Dolan

**ONLY
FOUR PAGES
THIS MONTH**

to give us a chance to catch up on our bills. We hope you get so many good books for Christmas you won't miss the other four pages too much.

to give us an estimate. He did and found that the repairs needed were so minor that our faithful amateurs could do the job with the proper tools which he kindly lent them, bless him. So although December's winds continued to ensue we have been warm at the Center.

Liturgy Forums

All of our forums this month were on the liturgy. The first was conducted by Mrs. Daniel Culhane who spoke on "Christmas with Christ." Speaking from experience with her own family Mrs. Culhane told how a family could make Advent live. Many parents were present and the question period showed a lively interest in the subject.

Working With Quakers

The Center has always made an effort to cooperate with other groups in the city who are working in the field of human relations. In line with this policy a staff worker has been serving on an advisory committee on race relations for the American Friends Service Committee. The Friends are working for the same things on the social level that Friendship House is. They are pleasant people to work with and there is always the comforting thought that they are free from any red taint.

Christmas Baskets

With the aid of generous volunteers and friends the Center was this year able to give food baskets and toys to between seventy-five and one hundred poor families. The place was

Jesus
is honey in
the mouth,
music
in the ear,
a shout of
gladness in
the heart.

St. Bernard

Read! Learn the Answers!

Transformation in Christ by Dietrich Von Hildebrand.

Color—Ebony by Helen Caldwell Day.

Race Question and the Negro, also No Postponement by Rev. John LaFarge, S. J.

Soul of the Apostolate by Dom Chautard.

buzzing all through the month with "Santa Claus' helpers" painting and otherwise rehabilitating the many toys which were donated.

Christmas Singing

This year, once more under the able direction of Merle Nolde, the St. Peter Claver carolers sang Christmas songs at several hospitals and homes for the aged. When Christmas Eve came there were enough singers to divide into two groups so Midnight Mass was sung at Fort Meade where many soldiers are waiting to be shipped out and at Mt. Alto Veteran's Hospital. The traditional after-midnight-Mass-breakfast was held at the Center.

THROUGH EASTERN EYES, by Rev. Henry van Straelen, 157 pp. Grailville, 1951.

A MISSIONARY FACES a difficult and complex task in bringing Christ to the Asian market-place. Fr. van Straelen bases this claim on the fact that the Western mind differs from the Eastern mind "not only in language, in traditions, in point of view, but in the very type of mind and processes of thinking." In analyzing the Western culture and Christianity, the Japanese, Chinese, and other Oriental groups are disillusioned because of the failure of individuals and of the so-called Christian nations to live according to Christ's teaching. In view of this attitude, "even the greatest spirit of sacrifice, the most noble and edifying heroism, cannot make up for lack of understanding. Grace builds upon nature, and the evangelization of a people must be undertaken with reverential respect for its own peculiar genius and for its own religious conceptions. We must work with the greatest care and earnestness to see what can be conserved and what must be discarded, what can be adapted and what must be radically changed." The solution will be found in adapting revealed truth to the Oriental mentality and to strive for the development of an Oriental Christian culture.

Although the book is intended primarily for the missionary apostolate it evokes a general interest in our Far Eastern brethren. The author from long years of observation, experience and study presents an enlightening and penetrating aid toward mutual understanding. Photographs will add to the general appreciation of this book.

By Joan Kawaguchi

"Race . . . is a personal burden to the Negro—a burden of shame and outrage imposed on him at the earliest moment of consciousness and never lifted until death; and all his energies—mental, emotional, spiritual—must be held in reserve for carrying it." J. Saunders Redding in "On Being Negro in America."

Life and Times of Frederick Douglass, an autobiography.

Theology and Sanity by Frank Sheed.

Friendship House by Catherine de Hueck.

Fire on the Earth by Rev. Paul Hanley Furfey.

The Saints and Social Work by Dr. Mary Elizabeth Walsh.

An American Dilemma by Gunnar Myrdal (We disagree with his comments on birth control as an answer).

Slave and Citizen by Frank Tannenbaum.

It All Goes Together by Eric Gill.

Christian Radicalism by Peter Maurin.

From Union Square to Rome, also House of Hospitality by Dorothy Day.

Christian Life and Worship by Fr. Ellard.

Divine Pity, also Heart of Man by Rev. Gerald Vann, O. P.

Along This Way by James Weldon Johnson.

Simple Speaks His Mind by Langston Hughes.

ON BEING NEGRO IN AMERICA—J. Saunders Redding. The Bobbs-Merrill Co., Inc. 1951 \$3.00

AS THE TITLE implies, this is an honest attempt to examine the implications of being a Negro in America today. Mr. Redding interweaves autobiographical incidents with a more impersonal consideration of the race problem.

He begins the book with "This is personal" and adds that he can speak only for himself, and not for his fourteen million fellow Negroes. It is well to remember this in reading—that the book is a piercing analysis by one man and not a documented, sociological study.

Redding speaks of himself as having a second ego, of having two reactions to certain experiences, "the one normal and intrinsic to the natural self; the other, entirely different but of equal force, a prodigy created by the accumulated consciousness of Negroness." This statement is the most important thing in the whole book. No American Negro, with the humiliations and frustrations to which he is inevitably subjected, can react to certain situations as would a white person. The warped emotional growth, and the tremendous waste of energy used in denying one's inferiority because of race, are the toll the white man has exacted of the Negro.

One of the most interesting sections of the book deals with Redding's being approached to join the Communist Party and his appraisal of the failure of their techniques with the Negro. He examines briefly in turn the Marcus Garvey movement, education, miscegenation, and religion in relation to the American race dilemma.

The author concludes by saying that he had written this book as a catharsis of his feelings, but that he was not successful. The fact of his being a Negro limited his ability to express himself freely. Even though the book did not fulfill his personal need for writing, it is a landmark in the field of human relations. It is a book which should be read by everyone seeking a better understanding of the race problem.

by Mary Lou Hennessy

India Resents U. S. A. Race Hate

(Continued from Page 1)

groups bring out their theme song of Asian solidarity, punching their propaganda with the slogan, "Unity of the colored races against the white exploiters who have suppressed you for centuries." It is a tribute to the deep spiritual sense and the great cultural heritage of the good people of India that, perhaps in all Asia, India is the only country where such hate-mongering groups have had very little success. Today any white man, notwithstanding the decades of British oppression in India, can roam about any parts of India without finding the slightest trace of hatred or antagonism.

Nevertheless, there is always a sharp reaction in India to any news of discrimination or injustice to the colored people by white people, whether it is in the United States or any other country. The number one story that is sure to be front page news in all the newspapers in India is NOT always the atomic bomb, nor American President's foreign policy speech, but certainly the Negro question in the United States. To some extent this sensitivity has been due to the build-up of Communist propaganda about the United States which has painted the picture of that country as one where the whites go about in hooded garments lynching Negroes daily as a hobby. The most bigoted outrages against the colored people that do occasionally occur in the United States and the discrimination which some dark Indians themselves have experienced while in the U. S. A., convince Indians of the truth of the terribly exaggerated ideas they have of persecution of the Negroes in the United States.

Mass Persecution Complex
THIS REACTION of the Indians is not so much due to any special feeling of racial solidarity with the Negro any more than with any other race. But it is an expression of their own mass persecution complex, due to their own subjugation and that of the other colored countries of Asia to the white countries for years. Any affront to the American Negro by the American white is indignantly resented by the Indian, not so much because it offends morality, the spirit of man and his God-given human dignity, but as it is an offense to his own self as a colored man. The kinship between the American Negro and the colored Indian is first and foremost based on the similarity of the pigmentation of their skins.

A VERY INTERESTING instance of certain psycholog-

ical contradictions was demonstrated recently when a learned American Negro recently visited India and did some plain speaking to the Indian students. He said that he was shocked to find many Indians in the U. S. A. did not consider the American Negroes good enough to be hobbled with. He also deplored the tendency amongst many Indian boys to prefer "fair-complexioned maids" as brides and denounced this very same complex of color at which the Indians feel outraged when evident in others.

Spiritual Union Needed

Nevertheless, the fact remains that this mass complex of oppression felt by the colored races is made sharper, not only by a lack of tolerance and understanding, but at times by a detestable display of callousness and brutality by a few bigoted whites toward their colored brethren. The events in South Africa and instances like the Cicero riots in the United States only serve the purpose of accentuating the sense of hostility between human beings and create an artificial irreconcilability between the colored and the white. This is so tragic when geographic barriers have been crossed and various nations have been brought so close by men's technological achievements. While there has been fusion between man and man physically, fusion between peoples of the world spiritually and mentally has not kept the same pace. In the present conflict between the ideology of love, decency, respect for human dignity and the spirit of man — the ideology of Mahatma, Gandhi, Buddha and Christ on the one hand; and the materialistic ideology of absolute hatred, prostitution of man's spirit and soul, as effectively and violently preached by the Stalinists on the other; the subscribers and upholders of the former ideology have a mission. A colored population ridden by a persecution complex is an easy victim to the machinations of the hate-mongers.

Indians Should Meet American Negroes

THE AVERAGE American is a God-fearing, decent, honest man just as is the average citizen of any country. Every country has its own drawbacks and one need not fight shy of such handicaps. The most effective way to overcome such handicaps is to frankly acknowledge them and do something about them. The American visitor to India need not fight shy of the problem of colored people in his country. Indians, too, have a similar problem in their un-

"I WANT A LAITY, not arrogant, not rash in speech, not disputatious, but men who know their religion, who enter into it, who know just where they stand, who know what they hold, and what they do not, who know their creed so well that they can give an account of it, who know so much of history that they can defend it. I want an intelligent, well-instructed laity."

—John Henry Cardinal Newman

The Christmas Story

By Langston Hughes

TELL again the Christmas story:
Christ is born in angels' "Glory!"

BABY laid in Manger dark
Lighting ages with his spark

Of innocence that is the Child
Trusting all within His smile.

TELL again the Christmas story

With the halo of His glory:
Halo born of humbleness
By the breath of cattle blest;
By the poverty of stall
Where a bed of straw is all;
By a door closed at the Inn;
Only men of means get in
By a door closed to the poor;
Christ is born on earthen floor
In a stable with no lock—
Yet kingdoms tremble at the shock

Of a King in swaddling clothes
At an address no one knows
Because there is no painted sign—

Nothing but a star divine,
Nothing but a halo bright
About His young head in the night,
Nothing but the wondrous light

Of innocence that is the Child
Trusting all within His smile.

MARY'S SON of golden star;
Wise Men journey from afar.

Mary's Son in Manger born:
Musical of the Angel's horn.
Mary's Son in straw and glory:
Wonder of the Christmas story!

touchables. But by each country frankly realizing such problems and doing something about them, much of the futile accusations and name-calling by each other can be eradicated, paving the way to lasting friendship. More and more American colored citizens should be encouraged to visit India to speak for their country so that the colored people of India could have some of their illusions about America exploded. Similarly, the few smug and complacent white people of America who consider themselves the "chosen people of God" could also have some of their illusions snapped out by knowing through their colored brethren several important things. First, these emotionally complex masses of colored people happen to form the overwhelmingly large majority of the peoples of this earth. Second, they represent a potential dynamite ready to explode. Third, that a Chinese is not a "Chink," nor a Korean a "Gook," and above all, the American Negro a "nigger." All of them are members of a human society with the same amount of intelligence and the same sensitiveness to feel pain, both physically and mental-

Colored Students Fit Into "White" College

(Continued from Page 1)

ing the years 1943-44 when no colored girls applied for admittance. On the whole the Negroes have been welcomed exactly as if they were white girls. If they have had special gifts of intelligence or leadership the students have been quick to elect them to office. Some of the recognitions accorded them are as follows. In her senior year Consuelo Romero was elected to the highest honor the students can confer, the office of All-College President. In both her junior and senior year Faye Shuck was elected as student delegate to the NFCCS. In the various meetings of the council members of this organization Faye's intelligence, good sense, and charm of manner did a great deal to break down prejudice among the students from colleges where Negroes were not accepted. In her senior year Faye was crowned as campus queen. That which did most, however, to help our alumnae over their remaining shreds of prejudice was the election of Loretta Wingo as Homecoming Queen. Loretta presided with so much grace and charm, and the pride of the faculty and students in her was so patent that the last vestige of intolerance was quite painlessly smoothed away.

JOYCE WILLIAMS, a colored girl from Chicago, joined the convent after her graduation. She remarked one day that she was never conscious of her color at St. Benedict's except when she looked in her mirror. She is our only Negro sister, very precious to us, and especially beloved by the white girls whom she teaches in our high school. Also, she has almost no time now for looking in her mirror.

Of the small number of Negroes who have attended our college, a large per cent seem to be superior girls. A few have been less able than average students and have dropped out. Always the reaction of the student body has been exactly as if the girls had been white.

The assimilation of the colored girls socially has been very sat-

isfactory. On the campus they participate fully in all sports and activities. At formal dances the young men from the neighboring St. John's University make no distinction whatsoever on account of color. A Negro escort may take a colored girl to a ball, but white boys dance with the colored girls as with anyone else. In fact, during the past few years we have noted that some of our white girls regularly date some of the colored men at St. John's—not with any serious intent, but just because these young people enjoy each other.

In only one case have we had trouble with a student finding it difficult to accept the Negroes. This girl was from the deep south where all the servants in their sumptuous home were Negroes. They were regarded as slaves. This girl went to a "select" high school in the East conducted by sisters who confirmed her in deeply-felt antagonism. It was nearly impossible for this girl to be pleasant to the Negroes. She would pass them by as if they did not exist, look through them instead of at them, refuse a greeting. Ignoring people thus is the most acute insult it is possible for one human being to inflict upon another—an opinion verified by so astute a moral philosopher as Dietrich von Hildebrand. The sisters tried to help this girl. She endeavored to show by her actions that she did accept intellectually the doctrine of the Mystical Body, and she made some progress. The sisters pointed out what magnificent work she could do for Christ in her home city if she went home a real Christian. She was only partly changed.

But she was an exception. Our students have gained a priceless experience by living with Negroes. They know that color or lack of it is entirely unimportant. They know that the same virtues and good manners which make a white girl attractive make a colored girl equally attractive. They invite the Negroes to their homes. They have joy in their companionship.

But we all have to work against typical American smugness—the tendency to think our own culture is the only one in the world. One day one of the Negroes was very blue. A sister asked her why. The girl hesitated painfully. Fortunately the sister was one who was unusually kind and understanding. "Because," admitted the girl, "because I miss my race. I suppose you couldn't understand that." The sister assured her that she could understand and they fell into a long conversation about the vivacity and high spirits of Negro youth, the love of song and rhythm. Sister was richer for the insights she gained. We have to make an effort to remember that receiving as well as giving is part of the good life of the brotherhood of man under the Fatherhood of God.

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STREET

CITY

Rome Gives Full Picture of American Negro

The increasing prominence of the United States in world affairs has brought likewise into prominence the situation of the American Negro population. American authors who deal with the subject are widely read abroad, and people ask if the conditions they describe are really true. During World War II peoples in the war theatre frequently inquired as to the relationships between the white American troops and those of other racial origins, and were disturbed by what they saw of racial inequalities. European visitors to the United States notice restrictions placed upon people in that country because of their color or racial origin, and ask why it is that Americans condemn the Nazis so severely when practicing racial discriminations themselves. Great interest was aroused throughout the world when the President of the United States announced in 1949 his determination to obtain through legislation a complete abolition of all such inequalities, and to secure complete civil rights for all American citizens in practice, as—in a broad sense—they already are secured for them in theory.

The difficulty in answering these queries arises from two conflicting points of view. One answer will dwell upon the negative side of the picture; will tell of the injustices suffered by the Negroes of the United States, of harsh, compulsory segregation even in the national capital, Washington, the lack of interest taken in their spiritual welfare, the inconsistency frequently shown with Christian teaching and practice. The other type of answer will stress the positive, will tell of the extraordinary progress made by the American Negro since his emancipation from slavery in 1866. It will emphasize the profound change that has come over the Negro's situation in recent times. Along with the improvement in his

economic status has come the opening of countless new doors of opportunity. Only a couple of generations ago, 90 per cent of American Negroes were unable to read or write. Today, the number of illiterates (analfabeti) among them is lower than 20 per cent (some say only 10).

350,000 CATHOLIC NEGROES

The total number of Negroes in the United States is estimated at about 14,500,000 persons, of whom not more than 20 per cent are of wholly African descent. Negroes registered as regular members of Protestant church organizations are estimated at 5,650,000; Catholic Negroes at 350,000; while some 8,000,000 are not affiliated to any religious groups. The majority of the Negroes are still in the Southern States of the Union, but migrations from South to

houses, employment bureaus, Boy Scouts and other youth activities, etc. The third is the interracial program. By this is meant organized work for the diffusion of the Christian and Catholic concept of race relations and all the practical conclusions that flow therefrom.

The major obstacle to the conversion of the American Negro is the attitude of white Catholics themselves. As the Negroes have become more educated, they have grown aware of the extreme discrepancy which exists between such an attitude and the real spirit of the Catholic Church. They read of the great pronouncements of the Holy Father, the Head of Christendom and contrast his words of friendship and affection with the unfriendly attitude of the people next door. They are particularly sensitive when they find Catholics



prejudice and racial discrimination are broken down by a specially directed program of propaganda for interracial justice. Negro students graduating from Catholic schools find the labor of both pupil and teacher vainly expended if the doors of opportunity are closed.

The necessity for a sound and practical interracial program is emphasized in the case of recent converts, since the Negro entering the Catholic Church comes frequently from his own religious organization where he enjoys equality and friendship with members of his own race.

The central idea of the Catholic interracial movement is the application of Catholic social morality and theology to the question of race relations. Mere generalities are not enough. A distinctive note of the movement is the direct application of these great principles to specific situations, particularly where there are signs of acute conflict between the white and the Negro elements in the community. Employers are directly approached and convinced of the capacity of Negroes to engage in certain types of work. Trades union leaders are reminded of the scandal and harm given by policies founded on racial prejudice. The Negroes themselves are asked to cooperate and to prepare themselves for careers which are now closed to them. A prudent and carefully planned, but determined war is made by the leaders in the movement against the policy of compulsory segregation, or "color bar." This policy in itself is a grave derogation to the Christian concept of the individual's inherent dignity. Moreover, in our complex modern civilization with its social and political interdependence, it cannot exist without resulting in grave inequalities. Attempts are made to justify segregation by saying that it produces peace and harmony by keeping separate people who would otherwise be in conflict. This ignores the fact that separation itself is a principal cause of conflict, where such occurs, since it fosters those traits in both the majority and the minority group that lead to conflict.

So deep and so universal among the American Negroes is the feeling on this point—once they emerge from a condition of primitive isolation and ignorance—that any thought of a wide, general conversion of the Negroes to the Catholic Church is an illu-

sion until and unless the attitude of American Catholics, clergy and laity, is completely purified of approval of the segregation policy or of the many deprivations of educational opportunity, of fair employment, and of decent housing that arise as a result of it. Where in recent times several great American prelates have taken a strong and uncompromising public stand on this issue, their action has immediately made a vast impression upon the Negro people, through their press and their national organizations. Their action, too, has been welcomed to an unexpected degree by the white Catholic people themselves, who at heart, as a rule, are not prejudiced, but are waiting for clear directives in a matter where much confusion has prevailed.

Among American Catholics one finds activities where both white and colored participate. (Mentioned are Catholic Interracial Councils, Catholic Students Mission Crusade, the Clergy Conference on Negro Welfare, Manhattanville College of the Sacred Heart for Women, and Friendship Houses of Chicago and Harlem.)

WHAT PROGRESS?

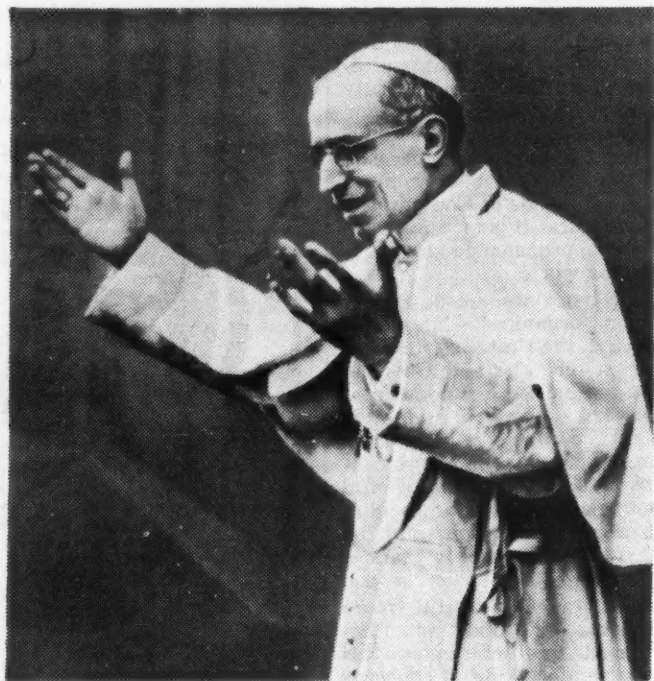
We may sum up in the few following propositions the answer to the question: "How about the progress of the Catholic Church among the Negroes of the United States?"

1. The apostolic work now being done among the Negroes of the United States is of the highest order. It is writing a record of zeal, self-sacrifice and intelligence, in the face of galling poverty and a still more galling indifference or misunderstanding. One of the most consoling features is that practically all the major religious communities, of men and women, in the United States, and many smaller ones, are in some way engaged in this apostolate.

2. The results are seen:

- a) In the preservation of the

(Continued on Following Page)



North, especially in the last thirty years, have produced very large concentrations of Negroes in the Northern cities, such as New York, Chicago, Philadelphia, Detroit and Washington. In New York City alone the Negroes number 750,000. Roughly, one out of every ten Americans is a member of the Negro group.

WHAT'S BEING DONE

Catholics—at the same time—are asking all over the world what is being done by the Catholic Church for the Negroes in the United States, both as to their spiritual welfare and as to their civil status. Such inquiries are particularly frequent among the delegates from all the different countries to the United Nations.

Catholic activity on behalf of the Negro in the United States may be summed up under three principal headings. One of these is the straight mission work for the colored race—the Church's "front-line" activities—pastoral administration, churches, schools, religious organizations. The second line is that of social-welfare work in its many forms such as charitable and recreational agencies in the community, settlement-

practising such discrimination in the church itself; or find their children otherwise qualified outwardly and inwardly, excluded from Catholic schools because of their color. For this reason the attitude of Negroes toward separate churches or separate schools for their own race is decidedly mixed. In certain regions of the country, where such separate arrangements have been the universal custom or are even enforced by law, the Negro accepts them for want of anything better. He is not agreeable to them, however, where no such tradition exists, and in all cases deeply resents when, as not infrequently happens, the existence of the separate institution is made an excuse for excluding the Negro from fellowship in the parish of his domicile or choice.

OBSTACLES

Just as the purely spiritual work of the Negro is frustrated and incomplete without a complement of social-welfare activity, so, too, the missions have learned that the "intra-racial" work of the Negroes, whether pastoral or educational or social welfare, is dashed against a hopeless obstacle unless the walls of



RENUNCIATION

If literal renunciation is not exacted of all but only of those whom God calls to it; a certain attitude of the will is exacted of all Christians: we may hold life's good things, but with an utter willingness to renounce them—and indeed life itself—if duty should call upon us to do so.

The Desert Fathers,
By Helen Waddell.



Fire On the Earth.

The world is not shocked by heroism in her own service, but the world is horrified at Catholics who dare to live simply. The same world which counsels heroism on the battle field counsels moderation in the service of Christ.

By Paul Hanley Furfey.

Rome Gives Full Picture of American Negro

(Continued from Preceding Page)

Negroes' faith, often under great difficulties caused by sudden changes of social and economic conditions;

b) a steady yearly increase in the number both of those working in the field as well as in the number of converts;

c) in the advance of the Negro Catholics themselves in their status in the Church and in the community.

3. American Negroes, particularly of the better educated type, are showing a growing interest in the Catholic Church. As a result of the work of the Catholic interracial councils, the Negro press, reaching over a million readers each week, has completely changed its former hostile attitude towards the Church.

4. Any great notable spiritual advance, however, is conditioned by the attitude of white Catholics. The Negroes, as a race, have been disappointed and deceived too many times to be satisfied with mere expressions of kind-

ly benevolence. The only actions which will assure them, on any great scale, of the Church's genuine interest in

BENEDICT THE MOOR



CONVENT A SUPERIOR

their spiritual welfare, are those which clearly demonstrate the Church's intelligent and sympathetic interest in the

grievous problems that attend their temporal welfare. While some of those problems are merely ordinary problems of poverty—such as those experienced by any socially retarded people—the bulk of them arise from white racial attitudes and the innumerable actions and reactions (some of these among the Negroes themselves) to which these attitudes give rise.

5. The constant effort made by the Communists to convince the Negroes that the Communists alone take an active and sincere interest in their problems has placed before the Negroes in many instances the disagreeable alternative of seeking communist aid, if none is forthcoming from Christian or Catholic sources. The Communists spare no pains to offer their services to the Negro peasant and agricultural worker, the Negro laborer, the Negro housewife, youth and intellectual.

American Negroes are unsympathetic to communism, and few of them so far are influenced by it. Its aims and methods are alien to their religious patriotic and generally decent, conservative instinct. A weak and compromising attitude, however, on the part of Catholics, not only plays into the hands of Communists in America: it is food for communist propaganda throughout the world.

6. Hence the need for patient, organized interracial work in the United States, and for a clear stand by the Church on these fundamental matters of human and civic rights. If this is at hand, I see no reason why the future census of Negro Catholics should not be at least four times what it now is, in the course of the next fifteen or twenty years.

7. Hence, the need of fervent prayer for still more blessing of God and His Blessed Mother upon this great undertaking. It concerns not only the status of the Church in the United States

but the welfare of the Church throughout the entire world. May Saint Benedict the Moor, of the Order of Friars Minor; the Dominican Blessed Martin de Porres—declared by the Holy See Patron of all works

of Justice in Peru—and the Jesuit Saint Peter Claver aid the cause by their powerful intercession.

(Excerpts from the official organ, FIDES, of the Society for the Propagation of the Faith, Rome, Italy.)

Holy Communion: The City

"What light will, in your eyes, like an archangel,
Soon stand armed,
O you who come with looks more lowly than the dewy valleys,
And kneel like lepers on the step of Bethlehem?"

"Although we know no hills, no country rivers,
Here in the jungles of our waterpipes and iron ladders,
Our thoughts are quieter than rivers,
Our loves are simpler than the trees,
Our prayers deeper than the sea.

"What wounds had furrowed up our dry and fearful spirit
Until the massbells came like rain to make them vineyards?
"Now, brighter on our minds' bright mountains
Than the towns of Israel,
Shall shine desire!"

"O Glory, be not swift to vanish like the wine's slight savor,
And still lie lightly, Truth, upon our tongues,
For Grace moves, like the wind,
The armies of the wheat our secret hero!
And Faith sits in our hearts like fire,
And makes them smile like suns.

"While we come back from lovely Bethlehem
To burn down Harlem with the glad Word of Our Saviour."

By THOMAS MERTON from "Thirty Poems"

Reprinted by the Kindness of the Abbot of Gethsemane, Ky.

The Call To Action

By STANLEY VISHNEWSKI

IF YOU WERE TO COME to me and ask me for my advice as to what form of Catholic Action to engage in, I would without hesitation ask you to do all that lies within your power to spread and make more effective the Catholic Press. (I would take it for granted that you have a wise spiritual director and that you are doing all that lies within your power to deepen your spiritual life, and that your zeal for good works stems from your love of Christ.)

The reason that I would ask you to work for the Catholic Press is that in the past fourteen years that I have been actively engaged in Catholic Action (twelve years with the Catholic Worker and now a volunteer with Friendship House) I have yet to meet the fallen away Catholic who was a steady and faithful reader of Catholic periodicals.

Take the *Catholic Interracialist* for instance: this is the only Catholic newspaper in the country which is devoted exclusively to the Interracial question in this country. A problem which is going to become more acute in the future; a problem which will lead to riots, bloodshed and war unless it is solved. And we of Friendship House know that the only way the problem will be settled is through Love—through Love of Christ which will lead us to love all men as our Brothers in the Mystical Body of Christ.

And it is because the *Catholic Interracialist* is dedicated to Interracial Justice and to the spreading of the Doctrine of the Mystical Body of Christ that it is important for us to try to build its circulation to a point where it will be effective in combating the evils of prejudice.

It is important to have a paper like the *Catholic Interracialist* to confront the sceptic and confound the critic and give the lie to their assertion that the Catholic Church is not interested in the Negro or the working man. Every copy of the *Catholic Interracialist* that is circulated is a silent missionary spreading the teachings of the Catholic Church on the doctrines of Interracial and Social Justice.

Many of our workers who have come to *Friendship House* have come to us because they first heard of our work through a chance reading of the paper. And we know that there are thousands more who would be interested in dedicating their lives to Christ if they only knew how to go about it. And it is to reach these people that we are asking all of our readers to join us in trying to increase the circulation of the *Catholic Interracialist*.

At this point I would like to make a plea for The Street Apostolate. The Street Apostolate is a phrase that we have coined to cover the selling and distribution of papers at meetings, rallies and on street corners. It also involves the distribution of papers on trains, subways busses, etc., and the leaving of copies of the *Catholic Interracialist* in waiting rooms and wherever people congregate.

The Street Apostolate, I firmly believe, can be one of the most effective and fruitful forms of Catholic Action that we can engage in. It gives the greatest results for the little time that is expended in spreading Catholic literature, for as I said before: each paper that reaches the hands of a non-Catholic acts as a missionary—a paper bearing its message of Catholic truth to places where a priest would not be welcome.

BLESSED MARTIN



Faith does not arise
so much from being
against something as
much as being for
something.

LOUIS FRANCIS BUDENZ

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READ "Martin" by Eddie Doherty. It tells about Blessed Martin de Porres as only Eddie can tell about him, with delightful excursions to interview other denizens of Heaven. Wonderful to read and then pass around to your friends. All money goes for the work of Friendship House. Please send me ——— paper-covered copy of "Martin", \$1.50 a copy.

Enclosed please find \$———. Please bill me. ———

Name ———

Address ———

The benefits resulting from the Street Apostolate are twofold: to the distributor as well as to the public whom he reaches.

It is beneficial to the distributor, because every moment he spends in distributing Catholic literature he is bearing testimony to the Catholic Faith. And the distributor may take comfort in the words of Christ who promised us, that if we give testimony of Him before men, that He will not forget us on that last dreadful day, when we appear before His Father to be judged.

It is beneficial to the public in more ways than we can imagine. In some cases the paper that we distribute may be the only contact with Catholic life that a person may have. And it is surprising to know how bashful non-Catholics are about approaching priests.

Of course it is hard to take a bundle of papers and stand on a street corner for hours at a time, especially when it is the first time that one ventures forth. One feels so terribly self-conscious, and imagines that he is the center of all eyes. But this feeling wears off, and soon one wishes that everyone was noticing him. It is a remarkable experience to stand on a street corner with a supply of papers and sell them for an hour or two.

But it is not the amount of papers sold or distributed that counts as the thought that perhaps one of the papers sold may lead a soul back to Christ.

FRIENDSHIP HOUSE EXPLAINS ITSELF

STAFFWORKER FULL TIME JOB

From the day of its foundation, Friendship House has had to answer many questions, but none so detailed as those asked about its "Staff Workers," the people who carry on the many activities of its wide Lay Apostolate.

What is this Lay Apostolate? What is the life of a Staff Worker? Who is called to it? How does Friendship House get its Staff? Who can apply? What are the requirements?

There has always been work for the laity to do—indispensable work. In recent years the crippling evils of paganism, materialism, extreme nationalism and atheism have struck hardest at the layman's world. The Popes have insisted that there can be only one answer, and have raised their voices repeatedly calling the Catholic Laity to become, once again, Lay Apostles.

Heeding the voices of the Pontiffs are the members of Friendship House. To the Staff Workers of Friendship House it's a life's work, an all-day and half the night job. They have no other.

They take no vows. Their days are spent in such work,

THREE HEADS



Left to right, Betty Delaney of Maria Laach Farm, Mary Houston of St. Peter Claver Center and Ellen Rehkopf of Portland's Blessed Martin Friendship House.

spiritual exercises and recreations as are possible and natural to every Catholic lay person. They differ from the ordinary laity in the matter of work, for their working hours are spent in the countless activities of the Lay Apostolate. For these they receive no pay.

Though not taking any vows, the Staff Members of Friendship House endeavor to practice and grow in the spirit of the Counsels of Perfection—Poverty, Chastity and Obedience—considering these as a necessary part of the spiritual growth of all Catholics.

Any Catholic man or woman of any nationality or race, between the ages of twenty and thirty-five, who doesn't mind work, rugged living conditions and the friendly spirit of those working in the community for Christ may become a Staff Worker.

We consider that even the very fluidity of such a loosely knit organization as Friendship House... coming and going fairly easily, is part of the very nature of Friendship House. The more so, that in the past years God has always sent us more workers, of whom some have stayed through the whole period and some intend to do so for life.

What We Believe

WE BELIEVE:

in the sublime doctrine of the Mystical Body of Christ—for He is the Mystical Vine and we are the branches. He is the Head and we the members.

WE BELIEVE:

THAT the fruit of the Incarnation and the Redemption is the Brotherhood of Man under the Fatherhood of God.

WE BELIEVE:

that Faith without Works is dead, that we ARE our brother's keeper and have a PERSONAL responsibility therefore, before God, for the welfare of that brother in Christ and this embraces all men, irrespective of Race, Nationality or Color... for Christ died for ALL mankind.

WE BELIEVE:

that all men are born equal before God.

WE BELIEVE:

in the Natural and Supernatural dignity of men, as Children of God, created in His likeness and possessing inalienable rights to life, to work, to marriage, to a decent upbringing of their children, and to the pursuit of happiness.

WE BELIEVE:

that a modicum of material necessities is essential to the practice of virtue.

WE BELIEVE:

that the unit of society is the family whose rights precede those of the state,

WE BELIEVE:

that a lasting social order and peace will be achieved ONLY by a Christian Social Order based on Christian Social Justice which includes Interracial Justice.

Because of these beliefs FRIENDSHIP HOUSE is dedicated to the actions growing from them, as well as to the integration of those beliefs into the reality of their living. And into that of as many Catholics as they can reach through prayer, example, indoctrination, and dissemination of knowledge in all pertinent phases and all available fashions, as well as through the Corporal and Spiritual Works of Mercy.

BUT...

AS LONG AS THE NEGRO IN AMERICA HAS TO SUBMIT TO THE UNCHRISTIAN, UNDEMOCRATIC LAWS OF JIM CROWISM AND SEGREGATION... Friendship House has work to do.

AS LONG AS THE NEGRO IN AMERICA CANNOT VOTE... Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA HAS TO LIVE IN GHETTO-SLUMS... Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA IS REFUSED A BED IN A HOSPITAL BECAUSE OF COLOR... Friendship House has work to do.

AS LONG AS A NEGRO IS REFUSED ADMITTANCE TO A PUBLIC OR PAROCHIAL GRADE SCHOOL, HIGH SCHOOL OR COLLEGE, BECAUSE OF COLOR... Friendship House has work to do.



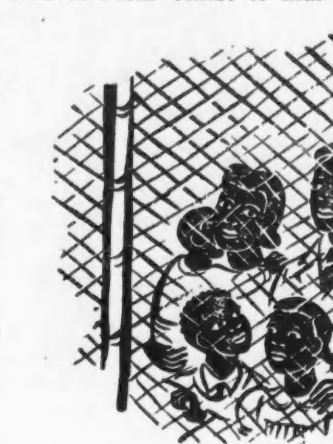
AS LONG AS A NEGRO IS REFUSED A JOB IN AMERICA BECAUSE OF COLOR... Friendship House has work to do.

AS LONG AS A NEGRO IN AMERICA IS NOT TREATED AS OUR BROTHER IN CHRIST AND A CHILD OF OUR FATHER WHO ART IN HEAVEN, NOR GIVEN HIS DUE DIGNITY AS A MAN, AS WELL AS HIS JUST AND DEMOCRATIC RIGHTS... Friendship House has work to do.

This is our MANIFESTO. This is our Creed. It stems from the CREDO of the Most Holy Roman Catholic Church of which we are the obedient children, who have dedicated our lives to the Integration of the Credo into the American way of life. Amen.

THE PURPOSE IS THREE FOLD

Friendship House is an organization of Catholic lay men and women united to sanctify themselves and the society in which they live through an effort to restore the justice and love of Jesus Christ to individuals and to social institutions, particularly with a view toward interracial justice. The purpose, therefore, of the organization is three-fold. To glorify Jesus Christ; to sanctify its members; and to sanctify other men and women and the social institutions of our times, particularly in the field of race relations.



The members of Friendship House, though remaining lay people, voluntarily bind themselves to practice the counsels of perfection, poverty, chastity, and obedience. The duties and responsibilities coming to them in Friendship House they accept as coming to them from Christ. The authority exercised in Friendship House is recognized and accepted as the authority of Christ.

The principal means to be used to bring Christ's justice and love to interracial relations is the establishment of an interracial house in a community where segregation or serious racial tension prevails.

The house will make the Christian life—its justice, love, and corporateness—visible to all racial groups, and through the spiritual and corporal works of mercy attempt to create as close a companionship with the life of the people in the community as is possible.

Radiating from the house will proceed two broad efforts:

an educational effort to reaffirm both the human dignity and rights of all men, and the profound unity among all men established by our common creator and intensified by Christ our common Savior and our common Brother; and, a practical effort to bring the spirit of Christ's justice and love to bear on the attitudes, laws, customs, and institutions of our time inasmuch as they have been corrupted by racial prejudice and hatred and discrimination, and the lives of men and women. Negro and White, have for that reason been degraded.

Each house will be constituted under the authority of the Bishop and will be subject to him as Christ in his diocese. Guiding and directing the spirit of each house will be a chaplain who serves with the permission of the Bishop of the diocese.

READ

RACE RIDDLES
Ed. by Frank Riley
10¢

THE CATHOLIC CHURCH
AND NEGROES
Report of the Propagation
of the Faith in Rome
5¢

IF YOUR NEXT NEIGHBORS
ARE NEGROES
Race Relations Department
American Missionary Assn.
20¢

THE HERESY OF RACE
By Mary Ellen O'Hanlon, O.P.
50¢

SAVING THE
WHITE MAN'S SOUL
By Clare Boothe Luce
15¢

RACIAL MYTHS
By Mary Ellen O'Hanlon, O.P.
30¢

Please Order from

ST. PETER
CLAVER CENTER
814 7th St. S.W.
Washington, 4, D. C.

"To convert the world, it is not enough to be saints, and preach the Gospel. Rather one cannot be a saint and live the Gospel we preach without spending himself to provide everyone with the housing, employment, food, leisure, education, without which life is no longer human."
Emmanuel Cardinal Suhard.

FRIENDSHIP HOUSE EXPLAINS ITSELF

VOLUNTEERS WORK AT F. H.

A very important part of Friendship House is the VOLUNTEER; that person who gives part of his time to the physical work of Friendship House, and full time to the message of interracial justice.

A volunteer is welcome at any time, morning, noon or night. He or she may help gather and distribute clothing, make sandwiches, help with the newspaper, visit homes, visit hospitals, do office and bookkeeping work, or club-room work with the Tiny Tots, Brownies, Teen Agers, Boy Scouts, Girl Scouts and so forth.

Regardless of faith, a person may be a volunteer, IF, that person is of good will with an understanding of the word equality from the viewpoint of the Christian mind. It's not just humanitarian, it's much more. From Friendship House, the volunteer should carry the message of interracial justice into his or her work, school and home.

TRAINING

VOLUNTEERS have a program of spiritual and intellectual formation. They come to Friendship House at the invitation of Christ. Friendship House must help them come to know Christ better.

It is expected that the volunteers will be present for the training programs. The work of Friendship House will not be improved by your coming to Friendship House unless you are constantly trying to im-



prove yourself. The Spirit of Christ will not come into society, unless you are constantly deepening in it yourself.

What think you of Christ? That question we must come

ACTION SPEAKS

In the educational field we publish this newspaper and many pamphlets for a wide distribution. Each house does lecturing to groups and organizations in the vicinity as a means of explaining our work and principles. At the two farms, we hold summer schools.

Each house maintains a lending library which features Negroiana (books by and about Negroes) and Catholic books. In the library an open forum is held once a week with a talk by an outstanding person in the lay apostolate or in the field of race relations. Different classes, according to the interests of the people in the community such

to answer with greater faith, understanding, love and esteem.

Days of recollection and an annual retreat for the volunteers are on the program.

WORK TO BE DONE

There are many types of work to be done in the departments of Friendship House:

Office

Typing, filing, mimeographing, mailing, dictation and general office work

Children's Center

Crafts, counselling, game leading, catechetical work, and general recreation, (Scout program) and teenagers group

Library

Accessioning, cataloguing and library aid.

Community Work

Home nursing, adult education classes, visiting families and shut-ins, distributing literature, and the corporal and spiritual works of mercy.

Social Action

Housing, supporting social legislation, formation of study groups.

Household

Painting, repair work, display, cooking, and general maintenance.

General

Writing pamphlets, and news and features for CATHOLIC INTERRACIALIST, selling CATHOLIC INTERRACIALIST, etc.

as short story writing, typing, French, arts and crafts, and drum and bugle corps are offered. The facilities are also available for use by any community groups such as unions, war veterans, church organizations and so forth.

A well organized program for children is maintained in each house, with special rooms set aside and several workers spending time with them.

We help people to find employment and housing, and we give emergency assistance of food and money when it is needed. Clothes, donated by friends, are distributed regularly.

We support all favorable legislation and work for it. We



YOUNG PEOPLE who come to Friendship House and work with us learn a lot of things slowly... about work, poverty, humility, living the liturgical life of the Church, and undertake, as Fr. Leo Trese expressed it, "the breathless adventure of taking the Gospels at their face value". We come to realize what a tremendous privilege it is that God wishes to use lay people as well as religious and the clergy as His instruments. We have a sense of a lay vocation in seeking not only to do God's will in the world but, as a priest brother of ours put it, literally to become His Will. At Friendship House people learn to love one another. Nobody thinks about race or color... except when we reach that ultimate in race relations when we kid one another about color! We discuss interracial techniques, of course, as they are necessary to our work. For example, how often well-meaning white people because of long established customs unwittingly offend people of other races and national origin! A bit of education clears this up.

We use all possible (Christian!) means to get people to come to Friendship House... classes, open forums, discussions, recreation... and most important, give them an opportunity to work voluntarily together for the love of God. Once at Friendship House, white and colored people get to know one another in an integrated Christian atmosphere. God is talked about and studied as it is hoped that the more He is known the more He will be loved and our neighbors will be loved, through Him, with Him and in Him... since all people, regardless of color, are made in His Divine Image.

The most tremendous interracial technique we know of, however, is that of getting Catholics to understand and actually experience what the doctrine of the Mystical Body is all about, and then to apply it to their daily living. When a Catholic comes to realize deeply that when some of the members of Christ's Mystical Body suffer injustice, the whole Body suffers... he cannot remain indifferent, else he will prolong that suffering. He, the Catholic, must act... spiritually by deepening his prayer life... in the temporal sphere through influencing people and institutions alike.



Read! Learn the Answers!

Transformation in Christ by Dietrich Von Hildebrand.

Color—Ebony by Helen Caldwell Day.

Race Question and the Negro, also No Postponement by Rev. John LaFarge, S. J.

Soul of the Apostolate by Dom Chautard.

Life and Times of Frederick Douglass, an autobiography.

Theology and Sanity by Frank Sheed.

Friendship House by Catherine de Hueck.

Fire on the Earth by Rev. Paul Hanley Furfey.

The Saints and Social Work by Dr. Mary Elizabeth Walsh.

An American Dilemma by

Gunnar Myrdal (We disagree with his comments on birth control as an answer).

Slave and Citizen by Frank Tannenbaum.

It All Goes Together by Eric Gill.

Christian Radicalism by Peter Maurin.

From Union Square to Rome, also House of Hospitality by Dorothy Day.

Christian Life and Worship by Fr. Ellard.

Divine Pity, also Heart of Man by Rev. Gerald Vann, O. P.

Along This Way by James Weldon Johnson.

For the love of God in His poor or oppressed, I am enclosing \$..... for the work of Friendship House. \$..... of this is for..... year subscription to the Catholic Interracialist (\$1 a year).

Name

Street

City..... Zone..... State.....

PLEASE SEND TO: (One or all of the following:)

Harlem Friendship House 34 W. 135th St., Box 54 New York 30, N.Y.

St. Peter Claver Center 814—7th St. SW Washington 4, D.C.

Blessed Martin's Farm R. D. 1 Montgomery, N.Y.

Chicago Friendship House 4233 S. Indiana Ave. Chicago 15, Ill.

Blessed Martin Friendship House 21 N. E. Broadway Portland, Oregon

Maria-Laach Farm Burnley, Virginia

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